2: Flannery E-5 (1940-1948) 1953
NQ13 Gros Ventre NQ13

Instead of killing an adulterous wife, or one so suspected, the husband might disfigure her and send her away. Coming Daylight witnessed the following scene when she was a child. "She had been sent on an errand by her grandmother to a lodge at some distance from her own. About half-way to her destination as she approached a clump of trees she heard a woman screaming. She then saw that this woman was standing there with her hair tied to the limb of a tree. The woman's husband cut off her nose, and left her tied there and bleeding. Coming Daylight was so frightened that she ran, and on her way back went around the other way to avoid passing that spot again. She doesn't know who released the woman, but she does recall that the woman was so ashamed that she hardly ever went outside her lodge, and if anyone came in she would hold her hand over her face. Ever after that, whenever Coming Daylight met that man, she would make a gesture toward him [double hand into fist, then force fingers out, spreading them wide apart], which means 'I hate you.' Her grandmother used to tell her not to do that lest that man harm her through supernatural means, but she would answer: 'I don't care if he has power. He is cruel and I hate him. We all have to die sometime.'"

The cutting off of the nose was said to be rather a Piegan than a Gros Ventre practice. Cutting off the ears was perhaps a more common form of punishment inasmuch as there is a word designating a woman known to have been unfaithful, and which refers to having the ears cut off.

The adulterous woman whose hair was cut by her husband was not marked permanently as were the others, but it was a severe punishment nonetheless because long thick hair was one of the chief criteria of beauty in women as well as in men. But whatever the form of disfigurement inflicted by the husband, the woman would be cast aside by him and would have to seek refuge with some of her relatives. The family, especially her brothers, would feel keenly the disgrace, but as Singer put it, "Mothers would feel sorry for their daughters and could not refuse to take them in, and they would take their children, too, should they have any. It was very seldom a man would keep the children of a wife sent away for adultery."

Finally, a wronged husband could satisfy his honor by accept-

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

793 also to the whites, both mounted and dismounted their horses from the right side, just as all other Gros Ventres did.
784 "You could not lend the Feathered Pipe keeper a horse, because if you loaned it to him this was just the same as giving it to him. You could not take it back once the rope was in his hands. The keeper never borrowed anything. If someone thought the keeper was short of something and without thinking said to him, 'Here is one you can use,' that was just too bad because that was really giving it to him."

[201] Apparently the keeper could not point at a person with his index finger, but would instead use his thumb.

793 The rôle of the Feathered Pipe keeper in the political life of the Gros Ventre was quite similar to that of the Flat Pipe keeper, 624 as regards such things as decision when and whether to move camp, matters of public policy, and veto power thereupon.

Feathered Pipe and Bundle

773 The Feathered Pipe was first given, as noted in the origin stories (see No. 6 in Appendix), from above by Bha'a, the thunder 778 and storm being. Garter Snake's father, Bull Lodge, used to tell her that it was really given by Ɨxtcibani:hohat, the Supreme Being, through Bha'a; that the Supreme Being was the father of the Pipe; and that it was to remain forever with the Gros Ventres and never under any condition to be transferred to any other tribe. According to Gros Ventre tradition, while the Feathered Pipe is very old, it is not as old as the Flat Pipe; when the Feathered Pipe was first given to the Gros Ventres, they were already in the possession of horses. According to The Boy, the Feathered Pipe was first given after the Gros Ventres came to their present territory which had previously been Snake Indian country, but before the coming of the whites thereto. With the Pipe itself were given in the beginning the stone image or face, the whistle, and the staff, to be described presently.

778 The proper name of the Feathered Pipe was ana:θanitč (it has feathers).

276 We were unable to attend any unwrapping rite and to see the Pipe. It was described to us as being in one piece, of "smooth,"